A U M

That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from the visible universe: it is invisible and eternal. He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth; that is my mansion.—**Bhagavad-Gita.**

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

EDITOR'S FOREWORD

Some readers have asked why the editors reprint such articles as "A Curious Tale," "The Magic Screen of Time," "The Skin of the Earth," "The Serpent's Blood," etc. The article which follows this foreword being of the same kind, it is an appropriate time to make some reply.

Those who have asked, see in these articles fiction or allegory, and while deeming them interesting from that point of view, fail to perceive any serious import in them. To all such, the opinion and conviction of old students may be of some benefit and also provide an answer.

It is well known that Wm. Q. Judge used pen names for many articles published in his magazine, "The Path," in order to conceal his identity, especially in the case of articles of occult significance intended to convey information to the earnest observant student. The reader would do well to consider all such writings to be recitals of facts and events in which the author was directly concerned. Those who understand the cyclic return of individuals into physical existence with all of their acquired tendencies and relations to others, will find both warning and prophecy for the then future in many of the articles, the proofs of which may be obtained by comparing what was then written with what subsequently occurred in the history of the Movement. *Truly* "history repeats itself."

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THE COMING OF THE SERPENT

The white rays shed over all the Island when the Diamond on the mountain* shot forth its last light continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose from his bending attitude I heard a solemn voice that filled all the space around utter these words:

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness—and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it some day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope arising from a vast and comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time. He said:

"Boy, your questions grow out of experience in the past. The serpent is in this land. Here we come long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer:

*See PATH, Vol. III, p. 313, "The Serpent's Blood."

magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, became clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

"Across the sea the Diamond Mountain threw up over the horizon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent's blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

"In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

"Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent's blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ephidian blood will be altered by thy power and art, will be transmuted into elixir."

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path,* for March, 1893.) Vol. 7, 385

"Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle."

"Heaven's dew-drop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire."

"Strive with thy thoughts unclean before they over-power thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence."*

*The Voice of the Silence.

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FRAGMENTS OF OCCULT TRUTH

(NO. 3 OF THE SERIES.)

OUR friend and Brother, Mr. W. H. Terry, returns to the charge. He is in no way satisfied with our explanations of spiritualistic phenomena; he still clings to the *theories* of Spiritualists and rejects the *facts* of the Occultists.

But he will, naturally enough, say that this is begging the question, and that *he* sees no reason why the doctrines, propounded by the latter, should be any more accepted as *facts,* than those espoused by the former.

Let us see how the case stands. Suppose a number of people go to see a conjuring performance; all manner of wonderful tricks are exhibited; the more intelligent of the spectators commence evolving hypotheses to explain how these are performed; night after night the performances, though often a good deal varied in details, are repeated. The most intelligent of the spectators also return, night after night, more and more intent on discovering the rationale of the wonders they witness. They gradually work out, what appears to be, a fairly consistent theory of all that so astonishes them, and getting into conversation with some of the performers find that these, to a great extent, confirm their conclusions. Thereupon they feel convinced that their views are correct, and accept their *theories* as *facts.* But for all that they are still before the footlights; they have never been behind the curtain; they have never actually seen *how* the surprising results they witness are really brought about, and these so-called *facts* of theirs are *still* merely theories.

But now some of the spectators get acquainted with people, who do habitually go behind the scenes, who have examined the whole apparatus, who can make the performers play whatsoever tricks they like, and who can with their apparatus perform precisely the same (and other even more) astonishing feats, and these men tell the ingenious spectators that their theories are quite wrong, and that the facts of the case are so and so.

Now, surely our Brother will admit, that it is neither begging the question, nor presumption on the part of those who have the *entrée* behind the scenes, but the simple truth, when they assert that their knowledge represents facts, while the conclusions of the ordinary spectators are only theories.

Such precisely are the relative positions of the Spiritualists and the Occultists; meaning, of course, by these latter, not the humble lay disciples, who endite these papers, but their pastors, masters and living spiritual guides, "THE BROTHERS."

"But how am I to *know*" (Mr. Terry may enquire) "that these

BROTHERS of yours *can* really go behind the scenes? You *say* so, but what proof is there of this?"

Now, in the first place, it is a fact, and this every one may prove for himself, that each and all who will lead the LIFE (as indicated at pp. 22 et seq., of HINTS ON ESOTERIC THEOSOPHY, No. 1, *Second Edition*) can satisfy themselves that the BROTHERS really can do this, and thus become entirely independent alike of our, and all other persons', testimony.

But, in the second place, we can offer our correspondent some very definite, even though not absolutely conclusive, evidence on this subject. Will he read attentively all the facts connected with the transmission, by occult means, of certain letters from the steamship Vega (at a time when she was at sea, and some 500 miles distant from land) to Bombay and Calcutta? He will find most of the circumstances recorded in the eighth and ninth numbers of PSYCHIC NOTES, and again in the last chapter of the *Second Edition* of Mr. Sinnett's OCCULT WORLD, but the most complete account is embodied in the Postscript to the Second Edition of the HINTS ON ESOTERIC THEOSOPHY, No. 1.

Reading this he will see that as soon as we suggested to the BROTHERS, that it might be useful for them to make themselves known to Mr. Eglinton's controls, and so convince him of their existence, they did so, and while Mr. Eglinton himself was still utterly incredulous of there being any BROTHERS, his controls, speaking in the direct voice, while he was in a trance, acknowledged the BROTHERS, spoke of one of them by a name unknown to Mr. Eglinton, and announced their intention of performing some phenomenon under their guidance. He will see further that one of them visited Mr. Eglinton when the vessel in which he had left India was at sea, and fully convinced him of the existence of the BROTHERS and of their powers.

Now, though we do not say that these incidents absolutely prove that the Brothers *can* go behind the scenes, we would ask Mr. Terry whether it does not look very like it.

The fact is, that, as *we* know, the Brothers possess the power of controlling absolutely, all the elementals and elementaries to whom (with some exceptions) are due the objective phenomena (not the work, unconscious or conscious, of the medium himself) of the séance-room. And it is the possession and exhibition of this power which makes us consider their assertion that they *have* been behind the scenes and *do* know all about it, proved, and that induces us to accept their statements of what takes place, and is done, as *facts*.

If as yet our correspondent does not possess the same good grounds for confidence as ourselves (though these will all come if he only truly works for them) we can only say that, perhaps, before long an even stronger proof may be given to our Spiritualistic friends, and, in the meantime, we would ask our Brother to consider whether the circumstances are not such as to lead dis-

tinctly to the inference that the BROTHERS know more of the so-called spirits, and can more efficiently deal with them, than any Spiritualist or medium.

But now we must let Mr. Terry speak for himself:—

1. I have perused with interest the able article, in reply to my second letter, published in the THEOSOPHIST for March last, and although I have weighed the theories there presented as dispassionately as possible, I must confess they have brought me very little nearer to an acceptance of the "occult" in preference to the "spiritual" philosophy. This may not be the case with others who read them, but with me the evidences, in support of my present position, are so diverse and manifold that the explanations afforded, if they shook my faith in, or even destroyed, the foundation of the few instances previously presented, still leave an unbroken link of stubborn facts confronting me, behind which, I cannot go.

2. But you will demur to the word **facts** and substitute "illusory effects." Yet how are we, ordinary mortals, to discriminate between the real and the unreal? For what purpose are our reasoning faculties given to us, but to get knowledge by their exercise and evolve wisdom therefrom? The man who views all phenomena through the physical senses and realizes only what they cognize limits his knowledge to purely terrestrial things, but the philosophical Spiritualist has a wider range of observation, and by the aid of his own spiritual perceptions, or those of others more lucid than himself, opens up a broad field of phenomena, unrecognized by the physical scientists. He realizes, moreover, the supremacy of spirit and views (as far as his material environments will admit) all things from their spiritual aspect. Yet withal, reason is the touchstone by which his experiences must be tested. He has no sound basis outside of it, whilst in the material body.

3. I do not ignore intuition. Great truths dawn upon the mental perceeption through this channel, but they rarely conflict with the operation of the individual reason. I doubt not but that, in the spiritual state, the latter will be superseded by the former, but, in this material sphere, reason is the primary and legitimate avenue for the absorption of knowledge.

4. You say "the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge." This I admit, and it is by this means much of my knowledge has reached me. I have by magnetic action liberated the spirits of men and women, placed them **en rapport** with the world of spirit, compared their descriptions of spiritual things and found (save in details) a general harmony of results, each and all of them describing worlds of spheres more beautiful than this, peopled by forms in human shape exhibiting a higher average intelligence and greater refinement than pertains to our physical life here, and **all** professing to be men and women, who had been denizens of this world, rehabilitated in forms adapted to their more refined condition of existence. Some of these intelligences in conversation with my subjects have conveyed the most beautiful sentiments displaying the highest conceivable morality and inculcating harmonial principles intuitionally acceptable.

5. It may be well here to allude to the explanation, or partial explanation, by analogy of incidents in my experience given in the last "Fragments of Occult Truth," but the analogy is not complete, as in the one instance there is no psychometrical basis, and in the other there is. I am aware how difficult it is to distinguish psychometry from clairvoyance, but with care and a lucid instrument it is practicable. I am also aware of the difficulty, and, perhaps, impossibility, of demonstrating to others the distinct identity and objective existence of what I believe to be my spirit-guide, but it is much more conceivable to me, that this intelligence which almost daily gives some evidence of its independence from my mind, often opposing my preconceptions in a most decided manner, is what it professes to be, than that it is one part of myself misleading the other. It would require strong evidence to convince me (or this portion of me that now expresses itself) that I have two intelligent consciousnesses so distinct from each other as not to know their relationship.

6. I will, however, give one or two more instances of apparent spirit communion from very many that I could call to mind. Nineteen years ago, during my early investigations of the subject, I was sitting with an intelligent, but, not highly educated, gentleman newer to the subject than myself when his hand was controlled by some invisible force to write in rather a laboured manner something encouraging to our efforts. Whilst conversing about this, his hand rose suddenly from the table, whirled round with great velocity, and descending upon some paper, wrote in a bold, free hand totally different from his own, and resembling none he knew of. "You now see we have full command over your hand, let us have as full command over your heart, and you will be nearer God." None could be more astonished at this unexpected phenomena than the writer himself, and, when, on being interrogated, the intelligence professed to be one of a band of spirits interested in the moral and spiritual progress of humanity, probabilities all pointed to the truth of the assertion. About nine months' intercourse with this band tended to confirm in every respect what had been stated. Questions were satisfactorily answered, difficulties solved, moral and philosophical teachings were volunteered; all in harmony with the idea and commendable to our reason, though often new

to our perceptions. Is this the ordinary work of astral tramps or "Kama Rupa's?" I have recently gone over the original MS. and find it all consistent. Twenty years' experience, with the mental and spiritual development it has brought, fail to exhibit any defects in it.

7. Again, nearly three years since, a very dear friend passed out of mortal existence. For years before her death the spiritual part of her nature largely predominated over the animal, and, according to the occult theory, the spiritual Ego would pass into a world of effects, whence there is no return to this world. Yet a few days after her departure a lady (who had but a slight acquaintance with her in the body) came to me and informed me that my friend had appeared ot her (whilst in an apparently normal state) as a glorified human form, and given a message for me which had been literally recorded as given. The tone, words and sentiment of this message were eminently characteristic of her, and it conveyed a hidden meaning readily understood by me, but which would be unintelligible to others. Some months after, the same form appeared to another seeress who had not known the deceased in the body, and by symbols recalled to my mind some touching incidents of the past. A year later, whilst visiting in the country, I magnetized a sensitive to aid her development. This lady had never known my friend, and in her own person bore not the slightest resemblance to her. Having induced the magnetic sleep, I sat quietly by, not expecting any phenomenal result, but, on looking at her, a short time after, I observed, first a change of complexion from dark to fair, next a gradual alteration of the contour of the face, the nose became more acquiline, the lips thin, the face longer, and the expression more refined, until in about ten minutes the transformation was complete; and, with the exception of the colour of the hair which remained unchanged, there was before me with all minutiæ the face of my deceased friend. That this was no hallucination is shown by the fact of there being another witness of the phenomena, who was as fully conscious of the change as myself, though unable to recognize my friend not having known her in the body. This was repeated subsequently and verified by three witnesses, one of whom, being called and asked if she recognized the face, immdiately gave the name of my friend. Such incidents as these seem to me to conflict with the occult theory, and must have weight against it, unless it can be philosophically shown to cover them.

8. The Occultists assume their position to be irrefragable; they are not singular in this, though more philosophical in their arguments than many who have preceded them, but in these times men want evidence which the senses given them can grasp. It is not reasonable on the part of those who doubt what they assert, to demand a demonstration as objectors to any theory often do, but it is reasonable for the truth-seeker to say "show me how I can prove what you affirm," and to expect a practicable road to be pointed out to him. If the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? Only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony.

9. You say that "the sense of individuality in spirit cannot exist without combination with matter." This seems highly probable, though not demonstrable, and, I assume, that the bodies of these spiritual forms seen by seers and clairvoyants are material, though much more refined than the matter we are clothed in. Is not the atmosphere of our world full of material particles invisible to our physical sense?

10. Your assertion, that from Socrates to the present day "**no uninitiated** seer ever saw quite correctly," can hardly be disputed, but the question is, does the **initiated** seer do so? How is it possible for him to be free from bias? Are not the present beliefs or formulæ of occultism the basis on which he starts? Does not the novice have them presented to **him** as **facts** at the commencement of his initiation, and do not all experiences of the past and present prove to us that, except in absolute physical facts, the basic bias gives a colouring to all the knowledge we accumulate?

11. You misinterpret my last letter when you charge me with saying "**I know** I am right," I simply demured to your taking that position in a former article, asserting merely that, as our knowledge is based upon experience, and as my experiences all tend to the confirmation of my theory, as yours do to the opposite, **I might** AS REASONABLY **say** I **KNOW.**. Your experiences may transcend mine in many directions, but whilst the ground I stand on has all the appearances of solidarity and feels firm under my feet, it requires more than assertion to convince me that it is a quicksand. With the tides of error drifting all around, I must be satisfied of a better foot-hold ere I abandon my pserent one.

12. There is one Spiritualist, at least, who will gladly accept the aid of the "occult sages of the East" to obtain a better knowledge of the after-state, but as I have never in the past accepted the dictum of either man or spirit by faith alone, neither can I in the future (unless by some unlooked-for change in my nature) accept as truth anything contrary to my own experiences until it commends itself to my reason and intuition.

Fraternally yours,

W. H. TERRY.

Now, to the first para. of Mr. Terry's letter no reply is called for. To the second it will be sufficient to say that we doubt,

if we should ever find occasion to call in question any of our correspondent's *facts;* we believe that we should be able unhesitatingly to accept them all, for he is clearly a reliable observer; it would only be with the conclusions he forms, based on those facts, that we should be compelled to differ.

The third para. again, is in perfect harmony with our own views.

The fourth para. must be more particularly noticed. It will be borne in mind that we have never denied that communication in a certain sense can be established between men and real spirits of deceased persons. What we have maintained is that, except in certain cases, of which hereafter, only *shells,* not true spirits, can appear or operate *in the séance-room.*

We said of the spirit in our first "Fragment": "It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted."

Nor have we ever disputed that there was a *state* (out of which the Spiritualist's conceptions of the Summer Land have no doubt arisen) in which the spirits of those who have passed away, receive the reward of their deserts. To this state, known to Tibetan Occultists as the *Devachan,* we specially alluded in that first paper, when we said "nor during the temporary period of its enjoyment in its newly-evolved Ego-hood of the fruits of its good deeds, &c."

Therefore, we are far from desiring to contest our correspondent's assertion, that by magnetic action he has succeeded in placing some of the incorporeal principles of certain sensitives *en rapport* (if not, as he says, with the *world* of spirit—a very large world indeed—at any rate) with certain spiritual entities.

It is quite certain that in the case of pure sensitives, this can be accomplished, but what we contend is that the information thus obtained will never be reliable. For this there are several reasons. In the first place the principles that cognize in such a case are different from those that give outward expression to the matters cognized, and in the case of no untrained seer can the transfer of the impressions from the spiritual faculties which record, to the more physical faculties which publish, be perfectly effected. Even supposing both sensitive and her magnetizer to be absolutely free from all preconceived ideas about, or expectations in regard to the subjects investigated, still in the mere transfer of the observations from the one to the other class of faculties, mistakes and misconceptions must occur.

But, further, it is not too much to say that it is quite impossible for the spiritual faculties of any untrained seer even to record correctly in the first instance. Even our physical powers of observation require careful training before they will serve us faithfully. See how utterly unable young children are, as a rule, to judge distances, &c, and just as the physical faculties are untrained in the child, so are the spiritual faculties untrained in the magnetic sensitive. No doubt, in the course of years, if their health and circumstances per-

mit their constantly exploring the unseen world, even such untrained sensitives may acquire for themselves a certain amount of experience and training, and become capable of comparaitvely accurate observation; but few and far between have such sensitives been, and, even the very best, have fallen far short of accuracy. So that even under the most exceptionally favourable conditions, you have first an imperfect record; and, second, a more or less erroneous presentation of that imperfect record.

But in ninety-nine cases out of a hundred, either or both sensitive and magnetizer have well-defined preconceptions of what they think ought to be the case, and then, however honest and conscientious both may be, these preconceptions will more or less colour the evidence given. Indeed, so certainly is this the case that, broadly speaking, there is twice the probability of error in the case of a magnetized sensitive, to what there is in the case of a seer, who without the intervention of a magnetizer can by hypnotism (of one kind or another) unaided, place himself *en rapport* with spiritual entities. Thus a Swedenborg would be much less likely to err, than the best sensitive requiring the intervention of a magnetizer to awaken her supersensous faculties.

But there is yet another source of error. Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel, what that particular entity knows, sees and feels. Now no spiritual entity in Devachan, or hybernating prior to passing out of this earth's attraction; (and it is, broadly speaking, only with such that a sensitive can be placed *en rapport*,) is in a position to generalize. It lives in a paradise or dream of its own creating, and it is utterly unable to give any idea of how it is faring with others. Each individual spirit in Devachan dreams its own dream, lives in its own Summer Land (but it is a *state*, not a land), surrounded by all the people and things it loves and longs for. But these are ideal, and the very people by whom it believes itself surrounded may be each dreaming his own dream, in his own ideal paradise; or some of them may be perhaps really still on earth, or even passing through the remorseless wheels of annihilation. And through the veils that curtain in each spirits dream of felicity, there is no peeping down to earth, a glimpse of which would necessarily mingle some bitterness with the cup of happiness, nor is there any *conscious* communication with the flying souls that come, as it were, to learn where the spirits are, what they are doing, and what they think, feel and see.

What, then, is being *en rapport?* It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disincarnate personality. The spirit of the sensitive gets "odylized," so to speak, by the *Aura* of the spirit, whether this be hybernating in the earthly region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality, and

writes in its handwriting, uses its language and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits which being correctly attuned to those others, are, for the time, blended with them.

Many of the subjective spiritual communications are genuine; the majority where the sensitive is pure-minded; but (1) they only reflect in each case the ideas of a single spirit, unable to see beyond the limits of its own mental chrysalis or ideal paradise; (2) it is impossible for the uninitiated sensitive to observe and record altogether correctly what it does see and hear during its amalgamation; (3) it is equally impossible for the sensitive to transfer intact the impressions recorded by the supersensuous faculties, to the senses through which alone they can be communicated to the world; and (4) such communications will be still further vitiated by any pre-existing conceptions or beliefs inhering in the minds of either sensitive or magnetizer, or both.

But Mr. Terry says that, having compared the description of things spiritual given to him by different sensitives when in trance, he found a general harmony "each and all describing worlds or spheres more beautiful than this, peopled by forms in human shape, exhibiting a higher average intelligence, &c., &c." But what else could he expect, he a pure-minded, educated European of the present day, dealing also with pure, more or less educated sensitives? If he had tried a native Australian woman sensitive, and had studiously kept his own mind passive, he would have heard a very different story. Nay, though a certain skeleton of truth (but *partial truth*) runs through all genuine communications, he will find the widest discrepancies in details between the so-called facts elicited by himself and those elicited by equally good men, with equally pure mediums in France,* Germany and America.

It is unnecessary, however, now to press this point further; all we desire for the moment to make clear is that while we in no way dispute the genuineness of the class of communications to which our correspondent refers, we, yet for the above reasons, know them to be necessarily unreliable, necessarily more or less incorrect and inaccurate.

And now turning to para. fifth, we would remark that it may *possibly* be that there really is a distinct spiritual entity impressing our correspondent's mind. In other words, there may, for all we know, be some spirit, with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, &c., become his for the time, the result being that this spirit seems to communicate with him. All we said before was that a similar explanation to that we had offered of the facts of a certain

* Allan Kardec is probably the one untrained experimenter, who has got nearest the truth, and this because he generalized from such a vast mass of communications by very carefully picked sensitives and did thus eliminate a vast amount of error.

case would *in all probability* meet Mr. Terry's case. But if he feels confident that this explanation does *not* fit his case, then it is possible (though by no means probable) that he habitually passes into a state of *rapport* with a genuine spirit, and, for the time, is assimilated therewith, thinking (to a great extent, if not entirely,) the thoughts that spirit would think, writing in its handwriting, &c.

But even so Mr. Terry must not fancy that that spirit is consciously communicating with him, or knows in any way, anything of him, or any other person or thing on earth. It is simply that the *rapport* established, he, Mr. Terry, becomes for the nonce assimilated with that other personality, and thinks, speaks and writes as it would have done on earth.

As for the figure of the fine, intelligent and benevolent looking man, seen repeatedly by the seers and seeresses, this may well be a real astral picture of the earth-life form of that very spirit, drawn into the aura of our correspondent by the synchronism of his and that spirit's nature.

Many other explanations are possible; the variety of the causes of phenomena is great, and one need be an adept, and actually look into and examine what transpires in order to be able to explain in each case, what really underlies it; but this much is certain, *viz.*, that no good benevolent person, who passed away upwards of a century ago, can possibly be visiting here on earth, and advising and comforting our correspondents. The molecules of his astral nature may from time to time vibrate in perfect unison with those of some spirit of such a person, now in Devachan, and the result may be that he appears to be in communication with that spirit, and to be advised, &c., by him, and clairvoyants may see in the astral light a picture of the earth-life form of that spirit, but, so far as we have as yet been instructed, this is the nearest approach to what our correspondent supposes, that is *possible*.

No doubt had our Brother's guide not departed from this earth so very long ago, another explanation, to which we will refer later, more in consonance with his views would have been *possible*, though extremely improbable.

Taking next his sixth para., the experience therein detailed seems sufficiently explained on either of two hypotheses. First, despite their objectionable character, these teachings may have come from mere *reliquiae* of men or personalities, not sufficiently spiritual for further progress. In our first fragment we distinctly said "All elementaries are by no means actively wicked all round . . . . . when, speaking through a still pure medium, the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be inately vicious in their tendencies."

It is perfectly *possible*, that the admirable teachings referred to by Mr. Terry *may* have come from a high class, though still lost personality, too intellectual to show in its true colours before him

and his friend, and yet capable of playing a very different part in a less pure circle.

But it is far more likely that the medium's spirit really became *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and pre-existing ideas more or less governed the form of the communication. We attach no special importance to the particular form of words in which the first message is said to have been given. This may perfectly have been the medium's share of the communication, when for the moment he identified his spiritual nature with that of the spiritual entity.

Here, again, there is another possible, but not at all probable, explanation to which we shall refer later.

The experience recorded in para. seven is the most interesting one, and, as stated, somewhat difficult to explain with confidence. If we had something more than the very slight sketch afforded, we should find less difficulty.

The first appearance might possibly be thus explained; for a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is *possible* for the spirit, under *peculiar* and *favourable* conditions, to appear.

But, as a broad rule, such appearances only take place within a few minutes after, or shortly before, the physical death. Of course, we mean the real death; the last portion of the frame that dies is the brain—which is often still alive and thronged with images, long after, or, at any rate, for many hours and days after life has been pronounced by the spectators to be extinct. It is true that the period intervening between death and the entry into the gestation state, varies *in the case of persons dying a natural death* from a few hours to a few years, but it is quite abnormal for the spirit to appear during this period, except within a *very* short period after death. Putting aside the case of adepts and those trained by them to that end, the Ego within a few moments after death sinks into a state of unconsciousness, from which it does not recover until the struggle between the higher and lower duads has been fought out, and there remains inside the sphere of the earth's attraction, (the Region of Desire,) only the shell, either, in the rarer case of personalities doomed to annihilation, a two-and-a-half principle-shell, or in the case in which the higher principles having triumphed, they have passed on taking with them the better portions of the fifth principle, also a one-and-a-half principle-shell soon to disintegrate.

It seems, therefore, extremely doubtful whether even the first appearance can be explained as a *bonâ fide* one, consciously made by the spirit of the deceased. It is possible, for the true death, the death of the brain, is sometimes delayed long after the death of the rest of the body, the apparent death—and, though the first appearance took place "a few days after" apparent death, it may really have only occurred at the moment of true death. But this is less probable than that, despite the facts that would lead to a

contrary conclusion, even this first was really an unconscious appearance. The spirit sunk in its *post mortem* trance, (of course, for all its comparative etheriality and non-corporeality, a space occupying and material entity) is borne about by magnetic currents swayed here and there like dead leaves whirling in the bosom of a stream. Thus carried, it may pass within the range of vision of some seer, or its reflection in the astral light may be caught by the inner eye of a clairvoyant. The spirit itself will have no more consciousness of such an appearance than a person passing through a room in which there happens, unknown to him, to be a mirror, is of having cast a reflection therein. Usually the position and aspect of the forms indicate unmistakably the unconsciousness of the spirit—but this is not invariable—the mental activity of the spirit may revive in a succession of dreams, restoring a subjective consciousness, while objective unconsciousness still prevails, and in such cases the form may assume a conscious and animated, or even transfigured, appearance—all depends on the character and intensity of the dreams, and these again depend upon the degree of the spirituality and purity of the deceased.

It is not at all necessary (nor, indeed, is it possible under our present hypohtesis) that any real conscious communication should have passed between the dormant spirit and the seeress. It was all sufficient for the latter to have come thus in direct *rapport* with the spirit or its astral image, to think precisely what the spirit, if still conscious and in earth-life, would have thought. This presents absolutely no difficulty.

Possibly the second appearance may be similarly explained. But here the question arises. When this second appearance took place, was the seeress under our correspondent's magnetism? If so, there was probably no appearance at all. The magnetizer tenderly attached to the deceased, by the exertion of his magnetic power unconsciously placed the seeress *en rapport* with the spirit of the deceased, with which for the time her spirit was more or less perfectly identified, leading to an idea of seeing her (as she was wont to appear when on earth), and receiving from her messages or indications, of which the seeress really become cognizant, when the two spirits were for the moment blended.

The transfigurations are less doubtful in character, and there are three ways of explaining them:—

1. The mesmeric action of our correspondent placed the sensitive's spirit *en rapport* with that of his dearly loved deceased friend. Then when for the time the identity of the two was established, the nature of the deceased taken on by the sensitive, being much more spiritual and powerful than her own, and her physical constitution being of such a nature as to admit such changes, her body began at once to exhibit an analogous change corresponding to the change undergone by her spiritual nature in consequence of the amalgamation.

2. The transfiguration may have been due to the intensity

and clearness of the deceased friend's face in Mr. Terry's thought. That face being so strongly impressed on his memory, it is but natural that the latter, owing to its intensified activity during such séances, should be throwing off an unusual amount of energy and solidifying, so to say, the familiar image, on the etheric waves of his aura. Thus, unknown to himself, Mr. Terry may have aroused it up into sympathetic action, which, transforming the image from a subjective into an objective picture, finally caused it to move on, guided by the current of attraction, until it settled upon, and so was found reflected on the medium's face. The images we find in the endless galleries of space, nailed on to the indestructible walls of *Akasa,* are but lifeless and empty masks after all, the pictorial records of our thoughts, words and deeds. In Mr. Terry's case, the invisible *Reality* in the magnetizer's aura threw an objective adumbration on the plastic features of his sensitive, and—the phenomena was produced.

3. Thought, Memory, and Will are the energies of the brain, and, like all other forces of nature—to use the language of modern science—have two general forms: the potential and the kinetic form of energy. Potential *thought* clairvoyantly discerns and chooses its subject in the astral light,—the *Will* becomes the motor power that causes it to move, that directs and guides it whithersoever it likes . . . and, it is thus that the adept produces his occult phenomena, whether of a physical or a spiritual character. But the latter can also occur without any intervention of an intelligent will. The passive condition of the medium, leaves him (*a*) an easy prey to the pranks of the elementaries, as well as to those semi-intelligent elemental beings ever basquing and masquerading in the sidereal light; and (*b*) such a phenomenon may as easily occur of itself, simply owing to the surrounding and favourable conditions. The sidereal image of a person we think of, will remain pale and quiescent in its indelible impression on the ether, until its atoms are propelled into action by the strong magnetic attraction which emanates from the molecular tissues of the medium, saturated as they are with the mesmerizer's thought full of the image. Hence—the phenomena of TRANSFIGURATION.

These transfigurations are rare; but we have yet known of a good many instances, and some very remarkable ones will be found recorded in Colonel Olcott's work entitled "People from the Other World."

The above probably explains all the features of this case; but to enable us to assert positively in any case that the occurrence *was* brought about in this or that way, it is essential that we should be acquainted with every single detail. So long as we only have the barest outlines to deal with all we can pretend to offer are more or less *probable* solutions.

Our correspondent tells us in his first para. that even if we explain one or two cases, he still finds an unbroken line of stubborn facts opposing our explanations behind which he is unable to pene-

trate. We can only promise that if he will furnish us with accurate details of all cases within his personal knowledge, which, in his opinion, are not explicable by the Occult Doctrines, we will show him that they are so explicable, or abandon the field.

But we must premise two conditions. First, we will only accept cases of which he has a complete personal knowledge—we will not accept cases picked up out of books and papers. He is a reliable, philosophical observer, from whom we are sure to get facts carefully observed and accurately recorded. With these we can have no difficulty in dealing. But as for cases recorded here, there and everywhere, many are, to our knowledge, pure inventions, while many more although recorded in good faith, have been so transmogrified in the process of observation, and record that it would be hopeless to discuss them.

Secondly, he must not be surprised, if in the course of our explanations, all kinds of new facts not hitherto touched on are brought to notice. The subject is a vast one. There are wheels within wheels—laws within laws, exceptions to all these. Purposely hitherto we have only endeavoured to convey a general conception of the more important features of the Truth. If exact accuracy of detail is required, every one of our general laws will require certain provisos and riders. To detail only what *we* know in regard to these spiritual phenomena would occupy several complete numbers of the THEOSOPHIST, and if our explanation had to include the whole system of elementals (future men during a coming cycle) and other obscure powers and forces, which cannot even be mentioned, several octavo volumes would be needed to contain it.

In the first part of our correspondent's eighth para. we quite concur, but when he goes on to say "if the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony?"—we are compelled to point out that he is in error in his premises, and that his conclusions, even were thees premises correct, are untenable. For even admit that only one in a million would consent to avail themselves of the opportunity afforded for obtaining proof, would this be any reason for the remaining 999,999 refusing to accept their evidence? Is this is so in practice? Certainly not! At the present time not more than one in a million, (if so many,) are willing to avail themselves of the opportunity of obtaining for themselves proof of the *facts* of astronomy. Yet the remainder accept these facts, perfectly satisfied with the knowledge that any one who chooses to go through the necessary training and study can acquire that proof, and that all who have gone through that training, &c., are agreed as to the sufficiency of the proof.

Astronomy is a science with the name and general bearing of which all fairly educated men are familiar. Occultism, is a science which has hitherto been veiled in the most profound secrecy

and of which, so far, none but Occultists have possessed any knowledge. But once let mankind be familiarized with the idea; let it become known that any one who chooses to make the necessary sacrifices can obtain the proofs, and that those who have obtained the proofs consider these conclusive, and the mass of mankind will be quite content to accept the facts, even on the testimony of the one per million, who does undertake the verification of the assertions of his predecessors.

But our correspondent's assumptions are erroneous; a practical renunciation of the world in the sense in which the apostle exerted all Christians to be in the world, but not of the world is doubtless essential, but it is by no means requisite to sever all human ties and affections; nor can it ever be *permitted,* much less required, to abjure human responsibilities. These latter may change in character, and may—indeed must—with increased knowledge and power, assume a wider reach, and the affections must broaden and become more cosmopolitan, but it is self-abnegation (*not* selfishness), and a devotion to the welfare of others, that smooths the path to adeptship.

Replying to the ninth para., we may say that not only our atmosphere, but the entire universe, is pervaded by substance incognizable alike by *our* physical and spiritual senses, and again by forms of matter normally incognizable by our physical senses, but more or less cognizable by spiritual senses of different degrees of development.

As regards the freedom from error claimed for the teachings of occultism, referred to in para. tenth, Mr. Terry, we venture to submit, mistakes the position. It is needless to point out to him the difference between empiricism and science, and the uninitiated are empiricists; the occultists, scientists. This will be obvious at once when it is borne in mind, that for thousands of years, hundreds of initiates have been exploring the unseen world. That the result of their explorations have been recorded and colected, and discrepancies eliminated by fresh verifications. That the facts ascertained have been generalized and the laws governing them deduced therefrom, and the correctness of these deductions verified by experiment. Occultism, is therefore, in every sense of the word an exact science, while the teachings of the very ablest untrained seer who has worked single-handed can only be empiric.

When in our first article we said we *know,* (an expression to which our Brother, perhaps rightly, takes objection in his fourth para.) we only said this in the sense, that talking to people ignorant of mathematics, we should say that we know that the curve described by the moon in space is a form of epicycloid represented by such and such an equation. Not meaning thereby that we had ourselves investigated this somewhat abstruse problem, but that we were aware of the method by which this was solved, and knew that numerous competent mathematicians had so solved it, and had all arrived at the same solution. Surely those ignorant alike of

mathematics and of the work of mathematicians, could by no means as reasonably say in reply, that they *knew* that the orbit of the moon was something wholly different. It is not *our* experiences (though these collectively are considerable) on which we rely, as our correspondent seems to fancy. For all we know, his experiences may transcend ours, and, be this as it may, we should certainly never have presumed to traverse, authoritatively, his views on the strength of our own experiences or knowledge. What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained Psychists, who have ever made the attainment of truth, in matters spiritual, the foremost object of their desire, and the promotion (though in secret) of the welfare of mankind, their primary duty.

With Mr. Terry's last para. we should be the last to quarrel. It is endited in the true spirit of the philosopher, and one of the first warnings that the neophyte in occultism receives is thenceforth to believe nothing the truth, rationality, or probability, of which cannot be established to his satisfaction.

And now, having attempted to answer para. by para. every portion of our esteemed correspondent's kind favour (that seemed to require a reply), we think it might be well to develop a little further one doctrine, that we broached in our first paper, and explain more in detail why we are so strongly opposed to habitual mediumism.

Broadly speaking, the *objective* phenomena of Spiritualists (of *subjective* communications we have already spoken) are the work of, or, at any rate, result from, the activities or intervention of (1) ELEMENTALS, half intelligent nature forces, entities, which in a far distant cycle, after passing through all the lower objective Kingdoms will ultimately be born as men; (2) ELEMENTARIES or SHELLS. These shells are of two kinds—first, those belonging to men whose sixth and seventh principles having attracted to themselves the quintessence, as it were, of the fifth also, have moved on to fresh developments. These shells consist of the fourth, and only a portion of the fifth principles. Half or more of the personal memory is gone, and the more animal or material instincts only survive. This relic, this dross left behind in the crucible, when the refined gold was taken, is commonly the "angel guide" of the average medium. Such entities, of course, only survive for a time; gradually all consciousness departs and they disintegrate. Only highly mediumistic natures attract these, and only certain of these. The purer the personality, the less their vitality; the shorter their period of survival and the less the chance of their contributing to mediumistic displays. The more full of blemishes, the more disfigured by sins and animal desires the personality; the greater the vitality of its *reliquiæ*, the longer their survival, the greater the chance of their finding their way into the séance-room. The man, as a whole, as the world goes, may have been a good man, good may have actively predominated in him, and yet the worst portions of his nature, his

lower and more animal instincts standing now alone and unneutralized by all the better portions of his character, may be evil enough.

It is impossible that any real good can come of intercourse with even this class of shell; it will not be *actively* wicked, it is too imperfect and weak for that, but yet its influence in the long run cannot be elevating. But, besides this, it is wrong to encourage such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality, and its *reliquiæ*, and any excitement of these latter, any galvanization of them with a fictitious renewed life, such as results from mediums dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Ego-hood, and delays, therefore, its entry into the state of felicity (Devachan), in which, in its new Ego-hood, it reaps the fruits of its good deeds, prior to re-incarnation and re-birth here, if it has not completed its appointed tale of earth-lives, or in the next superior planet.

But the other kind of elementary is far more dangerous as a rule to deal with. In this case the man has been weighed in the balance and found wanting—his personality has to be blotted out—the fourth and fifth principles are intact; and, more than this, the fifth will have assimilated all that there may be left of personal recollection and perceptions of its personal individuality in the sixth. This second class of shell is in every way more enduring, more active, and in the majority of cases, distinctly wicked. No doubt it can suffer no injury from its intercourse with men, but these latter must inevitably deteriorate in consequence of association with shells of this class. Fortunately these are not, comparatively speaking, very numerous; of course, absolutely, there have been millions of millions of such, but, to the credit of human nature be it said, that the personalities that have to be absolutely blotted out form but a fractional percentage of the whole.

Moreover, shells of this nature do not remain for any great length of time in the atmosphere of this earth, but like straws floating near a whirlpool get caught up by and dragged down in that terrible Maëlstrom, which hurries off the failures towards disintegration, in other words to the planet of matter and death—the mental as well as the physical satellite of our earth.

As for the elementals, rudimentary men no doubt, but more embryotic even than the spirit that sleeps in the mineral, these, though capable of, becoming powerful forces in association with shells, under the spells of sorcerers and under the guidance of adepts, are as a rule, irresponsible, purblind, neutral entities, taking character and colour moral and mental from the active and more developed spiritual entity with or under whose control they work; but even these, though themselves incapable of being injured, may become very dangerous to mediums with an inherent evil tendencies.

Here then in elementals and elementaries are to be found the majority, probably, of the performers of the physical phenomena

of Spiritualists. Association with no one of these three classes, can possibly benefit mankind as a whole. The variety of natures is so infinite, that we do not assert that in no case has any human being benefited by intercourse with any individual specimen of either class. But we do say that, *broadly* speaking, nothing but harm can be expected from association with such. Further in the case of one of the three classes, mediumistic intercourse inflicts a distinct injury upon innocent beings.

But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors. We do not pretent—we are not permitted—to deal exhaustively with the question at present, but we may refer to one of the most important classes of entities, who can participate in objective phenomena, other than elementaries and elementals.

This class comprises the spirits of conscious sane suicides. They are *Spirits*, and not *Shells*, because there is not in their cases, at any rate until later, a total and permanent divorce between the fourth and fifth principles on the one hand, and the sixth and seventh on the other. The two decades are divided, they exist apart, but a line of connection still unites them, they may yet reunite, and the sorely threatened personality avert its doom; the fifth principle still holds in its hands the clue by which, traversing the labyrinth of earthly sins and passions, it may regain the sacred *penetralia*. But for the time, though really a spirit, and, therefore, so designated, it is practically not far removed from a shell.

This class of spirit can undoubtedly communicate with men, but, as a rule, its members have to pay dearly for exercising the privilege, while it is scarcely possible for them to do otherwise than lower and debase the moral nature of those with and through whom they have much communication. It is merely, broadly speaking, a question of degree; of much or little injury resulting from such communication; the cases in which real, permanent good can arise are too absolutely exceptional to require consideration.

Understand how the case stands. The unhappy being revolting against the trials of life; trials, the result of its own former actions; trials, heaven's merciful medicine for the mentally and spiritually deceased, determines, instead of manfully taking arms against the sea of troubles, to let the curtain drop, and; as it fancies, end them.

It destroys the body, but finds itself precisely as much alive, mentally, as before. It had an appointed life-term determined by an intricate web of prior causes, which its own wilful sudden act cannot shorten. That term must run out its appointed sands. You may smash the lower half of the hour glass, so that the impalpable sand shooting from the upper bell is dissipated by the passing ærial currents as it issues; but that stream will run on, unnoticed though it remain, until the whole store in that upper receptacle is exhausted.

So you may destroy the body, but not the appointed period of sentient existence, foredoomed (because simply the effect of a

plexus of causes) to intervene before the dissolution of the personality; this must run on for its appointed period.

This is so in other cases, *e. g.*, those of the victims of accident or violence; they, too, have to complete their life term, and of these, too, we may speak on another occasion—but here it is sufficient to notice that, whether good or bad their mental attitude, at the time of death, alters wholly their subsequent position. They, too, have to wait on within the "Region of Desires" until their wave of life runs on to and reaches its appointed shore, but they wait on, wrapped in dreams, soothing and blissful, or the reverse, according to their mental and moral state at, and prior to the fatal hour, but nearly exempt from further material temptations, and, broadly speaking, incapable (except just at the moment of real death) of communicating *scio motu* with mankind, though not wholly beyond the possible of reach of the higher forms of "the Accursed Science," Necromancy. The question is a profoundly abstruse one; it would be impossible to explain within the brief space still remaining to us, how the conditions immediately after death in the case (1), of the man who deliberately *lays down* (not merely *risks*) his life from altruistic motives in hope of saving those of others; and (2) of him, who deliberately sacrifices his life from selfish motives, in the hopes of escaping trials and troubles, which loom before him, differ so entirely as they do. Nature or Providence, Fate, or God, being merely a self-adjusting machine, it would at first sight seem as if the result must be identical in both cases. But machine though it be, we must remember that it is a machine *sui generis*—

"Out of himself he span
Th' eternal web of right and wrong,
And ever feels the subtlest thrill
The slenderest thread along!"

A machine compared with whose perfect sensitiveness and adjustment, the highest human intellect is but a coarse clumsy *replica, inpetto.*

And we must remember that thoughts and motives are material, and at times marvelously potent material forces, and we may then begin to comprehend why the hero sacrificing his life on pure altruistic grounds, sinks as his life-blood ebbs away into a sweet dream, wherein—

"All that he wishes and all that he loves
Come smiling around his sunny way"

only to wake into active or objective consciousness when re-born in the Region of Happiness, while the poor, unhappy and misguided mortal who, seeking to elude fate, selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify these and capable of only such partial alleviation as is possible by more or less vicarious gratification, and this only, at the cost of the ultimate complete rup-

ture with his 6th and 7th principles, and consequent ultimate annihilation after, alas! prolonged periods of suffering.

Let it not be supposed that there is no hope for this class—the sane, deliberate suicide. If bearing steadfastly his cross, he suffers patiently his punishment, striving against carnal appetites, still alive in him, in all their intensity, though, of course, each in proportion to the degree to which it had been indulged in in earth-life. If we say he bears this humbly, never allowing himself to be tempted here or there into unlawful gratifications of unholy desires, then when his fated death-hour strikes his four higher principles reunite, and in the final separation that then ensues, it may well be that all may be well with him, and that he passes on to the gestation period and its subsequent developments.

Till the predestined death-knell rings he has his chance, he may wipe off in suffering and repentance many a sad black score from the page of "KARMA," but, alas! and this is the point we desire to impress upon Spiritualists, he may *add* a hundred fouler ones to the sad blots already damning the record.

It is not merely for the sake of the mediums, not merely "for the sake of those that set at meat with these," but, above all, for the sakes of these miserable half-lost brothers and sisters that we appeal.

Suddenly cut short in careers, always more or less deeply befouled in all sane suicides (and we speak only of these, for insane suicides are but victims), with one of the deadliest sins, rage, hatred, lust, greed, &c., they awake to find themselves haunted by their besetting sin in all its intensity. Around them are mediums, many of them of sad purpose throwing themselves open to what they idly dream to be angel guides. They have but to obsess these only too willing partners, to share in their evil gratifications, or collecting out of their aura and loosely coherent physical organizations, and from even fouler sources, the tombs and shambles, materials from a fragile physical organization of their own, revel in this with their mediums in all imaginable iniquity. These were the *incubi* and *succubi* of mediæeval times, these are the "Spirit wives" and husbands of modern days, and these, when merely obsessing and not assuming a separate objective form, are the demons of drunkenness, gluttony, hatred and malice, the memorials of whose fiendish excesses crowd the sad records alike of the present and the past.

Evil, to begin with and separated (though not *as yet* irrevocably) from their 6th and 7th principles, and such restraining influences as these may have insensibly exercised, these spirits too often pass from bad to worse, deevlop into true psychic vampires, driving victim after victim to destruction, inciting to and glorying in the foulest, the most incredible crimes, to be swept at last, when the appointed death-hour strikes, on the flood-tide of their own enormities, far out of the earths aura into regions, where cold annihilation, alone, drops the curtain on Æons of unimaginable misery.

And many of these, veritable fiends as they become, were not

so *very,* very bad in this life; "shady lots" perhaps in modern phraseology, with some rebellious, bitter, angry taint in the character, which led them to suicide—but after all very far removed from the demons in which they eventuated, and this awful and incredible development devil-wards which they underwent, though indirectly facilitated by the separation of their highest principles, was primarily, and almost exclusively, due to the temptations, the facilities for the gratification of their worst desires, held out to them by mediums (recognized as such or not) of the low physical-manifestation type.

Alas! for the great bulk of such mediums! Alas! for too many of their Spiritualistic admirers and associates! Little do they dream that two-thirds of all the most monstrous crimes in the world have their origin in this low physical mediumistic capacity. Unrecognized as such, *hundreds* of miserable mediums perish on the scaffold, declaring, and declaring truly, that they were egged on to the crimes for which they suffer by a devil in reality, an obsessing spirit, mostly of this class. In thousands and thousands of cases, the gross sins, drunkenness, gluttony, lewdness, bestiality in all its forms, which spread desolation to innumberable happy hearths, and plunge in misery and disgrace countless happy households, are all really traceable to this same class of spirit, deriving alike the intensity of its evil desires and the power to do harm, from that fatal capacity of mediumship of the low class, favourable to physical manifestations.

And this mediumship is a plant, that like a noxious weed spreads as time runs on, under encouraging influences. Do the Spiritualists who deal so complacently, nay, who so greedily run after, these physical-manifestation mediums reflect on, or at all realize what they are doing? It is not merely that both they themselves and the mediums are running a fearful risk of moral shipwreck through this intercourse. This *can,* to a certain extent, be guarded against (though it too seldom is) by perfect purity of word, thought and deed; and again the medium *may* (though this too is rare) be naturally so well-disposed that the obsessing spirit, if not already rabidly evil, may do little harm, but what is alike beyond control of medium and his or her supporters is, diffusion as the mediumship is developed of mediumistic germs through the Akasic atmosphere which lighting here and there in appropriate soils the weakest and most sensual natures, will produce later a crop of more degraded mediums, destined certainly to include many of the vilest sinners, if not several of the deepest-dyed criminals of the age.

This form of mediumship is a deadly weed, and so far from being encouraged into reproduction (and that is what the Spiritualists, as a body, do), it should be starved out, by disuse, whenever and wherever it is recognized. It will always unfortunately exist, springing up sporadically here and there, and though dwarfed in habit, contributing largely to the loathsome annals of sin and crime; but it is truly monstrous to aid the propagation, and in an intensified

form, of this curse, by aiding and abetting the development and function of prominent specimens.

Let none, who do this, dream that they can escape the consequences. All who share in transactions by which sin and misery are multiplied for others, must share the recoil. They may act in ignorance, in good faith and so escape the moral taint, the most grievous of the consequences of evil, but they can, by no means, escape the other consequences, and they will have to brave in coming lives the angry buffets of a retributive justice, which, though sleeping during the present, never sleeps during a second life.

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THE BHAGAVAD-GITA

(Continued from February Number.)

(SECOND CHAPTER)

"And now, under the Lotus in the Heart, glows the lamp of the Soul. Protected by the gods who there stand guard, it sheds its soft rays in every direction."

A MIGHTY spirit moves through the pages of the Bhagavad-Gita. It has the seductive influence of beauty; yet, like strength, it fills one as with the sound of armies assembling or the roar of great waters; appealing alike to the warrior and the philosopher, it shows to the one the righteousness of lawful action, and to the other the calmness which results to him who has reached inaction through action. Schlegel, after studying the poem, pays tribute to it in these words: "By the Brahmins, reverence of masters is considered the most sacred of duties. Thee therefore, first, most holy prophet, interpreter of the Deity, by whatever name thou wast called among mortals, the author of this poem, by whose oracles the mind is rapt with ineffable delight to doctrines lofty, eternal, and divine—thee first, I say, I hail, and shall always worship at thy feet."

The second chapter begins to teach philosophy, but in such a way that Arjuna is led on gradually step by step to the end of the dialogue; and yet the very first instructions from Krishna are so couched that the end and purpose of the scheme are seen at the beginning.

Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. It has become the fashion to some extent even in the Theosophical Society to scout careful study or practice and go in for the rapid methods inaugurated in America. In many

places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm, —in fine, faith without works—will not save us. And this is one of the lessons of the second chapter.

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. Those Greeks and others who recorded some of the wisdom of the elder Egyptians well illustrated this. They said, "that in the symbols it was shown, as where Hermes is represented as an old and a young man, intending by this to signify that he who rightly inspects sacred matters ought to be both intelligent and strong, one of these without the other being imperfect. And for the same reason the symbol of great Sphynx was established; the beast signifying strength, and the man wisdom. For strength when destitute of the ruling aid of wisdom, is overcome by stupid astonishment confusing all things together; and for the purpose of action the intellect is useless when it is deprived of strength." So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent.

But, so as not to be misunderstood, I must answer the question that will be asked, "Do you then condemn sympathy and love, and preach a cold philosophy only?" By no means. Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

Arjuna asks Krishna:

"As I am of a disposition which is affected by compassion and the fear of doing wrong, my mind is bewildered. Tell me truly what may be best for me to do! I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth or dominion over the hosts of heaven."

Krishna, now the Guru—or spiritual teacher—of Arjuna, makes a reply which is not excelled anywhere in the poem; pointing out the permanence and eternal nature of the soul, the progress it has to make through reincarnation to perfection, the error of imagining that we really do anything ourselves, and showing how all duties must be performed by him who desires to reach salvation.

The words used by the Blessed Lord in speaking of the soul cannot be added to by me. He says:

"The wise grieve not for dead or living. But never at any period did I, or thou, or these Kings of men, not exist, nor shall any of us at any time henceforward cease to exist. As the soul in the body undergoes the changes of childhood, prime, and age, so it obtains a new body hereafter; a sensible man is not troubled about that. But the contact of the elements, O son of Kunti! which bring cold and heat, pleasure and pain, which come and go and are temporary, these do thou endure, O Bharata![1] For that man whom, being the same in pain and pleasure and ever constant, these elements do not afflict, is fitted for immortality. There is no existence for what does not exist, nor is there any non-existence for what exists. * * * Know this, that that by which all this universe is created is indestructible. No one can cause the destruction of this inexhaustible thing * * * He who believes that this spirit can kill, and he who thinks it can be killed, both of these are wrong in judgment. It is not born, nor dies at any time; it has no origin, nor will it ever have an origin. Unborn, changeless, eternal both as to future and past time, it is not slain when the body is killed. How can that man, O Son of Pritha! who knows that it is indestructible, constant, unborn, and inexhaustible, really cause the death of anybody or kill anybody himself? As a man abandons worn-out clothes and takes other new ones, so does the soul quit worn-out bodies and enter other new ones. Weapons cannot cleave it. Fire cannot burn it, nor can water wet it, nor wind dry it. It is constant, capable of going everywhere, firm, immovable, and eternal. It is said to be invisible, incomprehensible, immutable. Therefore, knowing it to be such, thou art not right to grieve for it."

This is the same doctrine as is found in the Isavasaya-Upanishad:— *The Identity of all Spiritual Beings,* and *Resignation.* And by "Spiritual Beings" is meant all life above the inorganic, for Man is not admitted to be material. There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life*, thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *the Path;* the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated;* for, as the Upanishads and the Bhagavad-Gita say:

"All this; whatsoever moves on earth, is to be surrendered to the Lord—the Self. When thou hast surrendered all this; then thou mayst enjoy."

If this be true, then how necessary to consider philosophy so as to be able to cut off the false belief? And how useless to pursue occultism merely for your own benefit? You may know all about currents and polarities, about any and every phenomenon possible in the astral world, but with the death of your body it is lost, leaving to you only the amount of real Spiritual advance you happen to have made. But once resign and all is possible. This will not ruin your life nor destroy any proper ideals; poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will be only the first effect of taking this step.

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: "It is just what I in fact

1. In this verse—the 14th—Krishna calls Arjuna by two names; first—as son of Kunti (his mother), and second—as Bharata (descendant of the mighty Bharata). He is reminded of his earthly origin in the beginning when reference is made to the elements that produce bodily sensations; and at the end, when adjured to endure these changes, his attention is directed to a great and powerful, spiritual, paternal ancestor. All of this is significant.—B.

desired." For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature's (God's) law. And as our aim ought to be to reach the supreme condition and to help all other sentient beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just so long as the Law leaves them to us; but when that superior power removes them, we must say: "It is just what I in fact desired." Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches.

Krishna then insists on the scrupulous performance of natural duty.[1]

"And considering thine own duty as a Kshatriya, thou art not right to waver. For there is nothing better for a Kshatriya than lawful war."[2]

In order to see more clearly the occasion for his insistence upon performance of duty, we must remember that at the opening of the battle Arjuna "threw down his bow and arrows." This, in India, meant that he then resolved to desert the circumstances in which Karma had placed him and *to become an ascetic,* or, as has been frequently proposed by Western students, he wished to get away from a state of Society which offered apparent obstruction to spiritual culture. But Krishna refers him to his birth in the Kshatriya—or Warrior—caste, and to the natural duty of a Kshatriya, which is war. The natural caste of Arjuna might have been represented as that of Merchant, but wisely it was not, for this is the bood of action, and only a warrior fitly typifies action;[3]

1. Some students, as well as critics, have said that theosophy teaches a running away from family and from the world, and that neither knowledge nor salvation can be gained without a ridiculous asceticism which would upset the natural order. This is wrong. And when it is believed to be a fact—now asserted by me in confidence of support from all real theosophists—that the Blessed Masters who ordered the founding of our Society constantly read and inculcate the Bhagavad-Gita's philosophy, we perceive that such assertions against the Society's aims are incorrect.—B.

2. Verse 31.

3. My opinion is that the Kshatriya caste is the greatest. The Brahmans, it is true, have always had more veneration paid them as beiog spiritual teachers and thus representing the head of Brahma; but in some of the Aryan sacrifices there is an occasion when the Kshatriya ranks the Brahman. The latter are more the conservators of true Doctrine; but when the time comes for the "gods to descend in order to establish a new harmony on earth," they always begin wiht a warrior. Osiris who educated and solidified the Egyptians, was a warrior, and the mysterious Melchisedek, who blessed Abraham, was Prophet, Priest, and King, that is—warrior. Then, too, the warrior caste could learn and speak the Vadas as well as engage in war, whereas the Brahman's only duty was that of a teacher and not fighter. The Kshatriya therefore stands in the position of mediator between the action of the body of Brahma and the calm inaction of Brahma's head.—B.

so his natural duty will stand for whatever be that of any man. We are not to shirk our Karma; by abhorring it we only make new Karma. Our only true course is to "let the motive for action be in the action itself, never in its reward; not to be incited to action by the hope of the result, nor yet indulge a propensity to inertness."[4] This advice and the direction[5] to see the one Spirit in all things and all things in *It* express the gist of the Bhagavad-Gita's teaching as to the proper attitude to be assumed by those striving after salvation.

In verse 40 Krishna alludes to this system as being one of initiation:

"In this no initiation is lost, nor are there any evil consequences, and even a little of this practice saves from great danger; there is no destruction of nor detriment to one's efforts."

Although not proclaimed in the newspapers nor advertised here and there through Secretaries, Delegates and "Doors," this is the mother and the head of all systems of initiation. It is the progenitor of the mystic Rosicrucians, who have adopted the *lotus* and changed it into a *rose*,[6] and all the other hundreds of initiating occult societies are merely faint and incomplete copies of this real one; but, unlike those, *it* has never dissolved. It is secret, because founded in nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.

Thus including all other systems, it is the most difficult of all; but as at some time, in this life or in a succeeding age, we must perforce enter this *Lodge*, the attempt at entry might as well be made at once. Of this we will speak in our next.

William Brehon.

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4. Verse 47. 5. Chapter 13.
6. The probability is, that the Rosicrucian "rose" was altered from the lotus because the latter flower was not understood in Europe, whereas the rose was; and the rose is the nearest to the lotus, taken all in all. In Japan the lotus in the heart is adhered to; they say that by directing attention to the heart, it is found to burst open into a lotus of eight petals, in each of which resides one power, while in the center sits the lord of all.—B.

THE CRITERION OF MORALITY
OR BASIS OF BROTHERHOOD.

In *Bhagawat Gita* II. 45, Krishna says to Arjuna: "O Arjuna, rise above the three qualities to attain the pure sâtvic and higher consciousness—the consciousness of Higher Self, for the ordinary and lower consciousness, including even the exoteric knowledge of

the Vedâs, is an admixture of three qualities, *i. e.*, a mixture of pure and impure elements of good and evil tendencies."

In this single verse of *Bhagawatgita* we find the whole development of philosophic thought contained as in a nut shell. Rightly understood, it embraces all moral science and philosophy; it is the keystone of the arch of morality as well as its criterion, and is expressed and embraced by the first object of our Society,—Universal Brotherhood.

Modern science divides itself into two schools as regards the test of moral sentiments. These schools are (a) the intuitive; (b) the experimental. The first points to conscience, or the inner moral sense, as criterion; the other relies upon the experience of this material plane; each takes cognizance of certain definite phases of consciousness and omits others: hence both classes of thinkers must be regarded as having a vague and incomplete method.

Bhagawatgita, or Aryan philosophy, mentions, in this regard, three mental modifications which it calls prakritija or mayavic gunâs (mental qualities). After the differentiation of Sat and Asat, Purush and Prakriti, Spirit and matter, from the undifferentiated Sat, we have two cosmic forces or centres of energy, viz., Spirit and matter, working together. This combination of two forces may be said to work in three different ways, viz., the two separate and combined, so that we may say we have three distinct forces working together in what are called prakritijagunâs or qualities produced from Prakriti by the contact of Purusha. These three gunâs, Satva, Rajas, and Tamas, are three modifications of cosmic mind, which point to three attributes of the divine manifestation, namely, the creative, the preservative, and the destructive powers. By careful study of Bhagawatgita we find that the terms Satva, Rajas, and Tamas are used in three different senses. 1st. They are used for the modifications of the cosmic mind alone. 2d. For modifications of all minds from cosmic to human minds of various grades and planes. 3d. For modifications of the human mind on this material plane only. In this case they correspond to three ordinary states of the human mind known as the right, the erroneous, and the vicious states. Of these, the first is a moral state; the other two are immoral. The point which determines the morality of any given state is the feeling of non-separation. This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiment, as taught by Aryan philosophy.[1] Shre-Shankarâcharya defines right thought as undivided thought.

We shall now endeavor to test this idea in its application to daily life and see whether it serves as a test of true morality. We must then ascertain what the moral and unmoral sentiments are as facts of human nature, and then point out the difference between them. *Moral sentiment* is a term of mental and moral science indi-

1. And Emerson defines virtue as being the adherence, in action, to the true nature of things. [Ed.]

cating the fact of human nature, of life and mind, known as the feeling of universal altruism or love; this feeling regards the interests of all as one whole. Feeling is a mental fact. What an event is to external nature, feeling is to mental nature. *Unmoral sentiment* is another term of mental science expressive of a converse fact of human nature, which is the feeling of selfishness, the tendency to regard the interests of one or a given number of personalities to the exclusion of others. In the one fact, we find a tendency to represent all; in the other, a prevalent representation of one to the exclusion of others. One represents the universal republic of Thought; the other sets up a single soul as absolute arbiter and judge.

In this latter consists an usurpation, to that extent, of divine authority, and this is done whenever a man thinks that his view is alone the right view and that his duty is to convert the world to that view. This is his inner attitude, his latent spirit, called by Bhagwatgita "Ausuri-Prakriti" when applied to this plane. (XVI, 7-22.) Moral feeling manifests itself in equanimity, impersonality; concern for the interests of all as one whole; acceptance of personalities as part and parcel of the whole; and preservation of the functional balance of the universal Organism in every movement of thought and life. The immoral feeling is the direct reverse of this, and disturbs the functional balance of the universal Organism by the undue stress laid upon personality, by actions arising from a fixed sense of separateness. The line of cleavage between the moral and the immoral lies along the question of Separation and Non-Separation; the former leads to every injustice, deceit, and aggression; the latter preserves from them all. The modern tendency to personality in thought and action, whether business or social, destroys the universal order of "give and take." In forming a nucleus of Universal Brotherhood we have pledged ourselves to sustain the integrity of this divine order; to keep up the criterion of moral activity; to stop, so far as we can, the division and separation of interests arising from personality and competition; and to maintain that natural position which is one of synthesis and not of analysis. Our Universal Reformer and Teacher of Theosophy, H. P. B. (whom time may prove to be *the prophet of the nineteen century*), has followed the method of occult wisdom, or Gupta-Vidya of the ancient Aryans, by bringing within the brief compass of the first object of the T. S. the spirit of the whole of universal philosophy. "Universal Brotherhood" is the expression of all philosophy in occult symbolical language. The second object of T. S. is instrumental to the first, and the third is the natural outcome of the first.

This first object is the highest object known to man, for its development and full realization lead to the expansion of individual consciousness into universal consciousness; this is the chief duty of man on this earthly plane of action and duty. This conclusion is that of all Religions, of all true Science and Philosophies, of Rishis and eminent thinkers of all ages and nations. Viewed in its totality it is *Paramarth,* it is *Dnyan* or *Yoga,* it is the Sat.

The Yoga and ordinary life are two oposite poles of Thought and Action. To examine more closely these two sets of ideas and to prove that the Yoga attitude of Non-Separation is the true attitude, we must ascertain where lies the point of badness or evil in selfishness and desire of aggrandizement over other personalities. The factors of personal power are Force and Deceit. There is also a difference to be made between the selfishnss of error and the selfishnss of vice. The former shows more aggressiveness; the other, less. This aggressive tendency of personal force is *Ahankara;* it is shown in the two-fold aspect of authority and flattery, indicated in the man of power and the man subservient to power. The feeling of Non-Separation ih Sarvic; that of Selfishness is Tamasic; the Rajasic or erroneous state is the connecting link between the two, and has a qualitative and quantitative admixture of both. The right, the erroneous, and the vicious feelings may be called respectively the Sat, the Sadasat, and Asat states of mind, or Theosophic, Mixed, and Untheosophic states. Commonly, we find a mixture of these three together, and in occultism, or Theosophy proper, we have the Satvic feeling alone (Bhagwatgita II. 45). The first step in occultism is to cease to do evil to others; the second step is to do good to others; the third is to have universal consciousness. As in ordinary life this mixed or two-fold division of state exists, and now good, now evil predominates, by keeping to the right direction we destroy this two-fold division, and the main force of our organism, instead of being separated into two branches and acting in opposite directions, thus neutralizing the effects of both, now works in a single direction, and its full strength is utilized as an undivided force. This is what we do in Yoga or Samadhi. To define:

Occultism is a mode of working in thought and life sphere towards the preservation of purity and universal justice and equilibrium. It is the symbol of spirituality and ancient civilization.

Ordinary Life is the direct opposite of occultism. It is the symbol of materiality and modern life.

The first step can only be taken when the nature of our evil tendencies, their causes and effects, are studied theoretically and then mastered practically. "It is our duty to know the soul of good in evil, and the soul of evil in good, as we have a mixture of them in ordinary life" (Bhagwatgita). By such study several secrets of occultism could be better revealed to many, and it is our duty to master scientifically these three states of mind. Both good and evil tendencies must be mastered; the study of one alone leads to error, and all our great Teachers tell us not to neglect any, as the mastering of all the gunâs prepares one to place his foot in the sacred precincts of the sanctuary of occultism. Therefore these three mental states must be studied in all their details side by side, the good as well as the evil and the mistaken.

Vice, in the form of deceit of all kinds in particular, has almost become an etical and commercial trade of modern times, and the phenomena of vice have come to occupy a place side by side with

the higher intellectual phenomena, both in ethical importance and multiplicity of details; they even pass for wisdom, though of a false order. Sham and false authority are at the root of modern life. The study of the character of our present humanity, in its totality, requires the study of wisdom in its true and false aspects. The phenomena of vice, error, and deceit have their own laws and have to be studied in ourselves and in others with scientific observation. This idea of their study on a scientific basis and for guidance in the opposite and true direction first came to me from noticing the reverse course of some Indian people, with whom the study of the phenomena of egotism and vice is pursued for purposes of black magic. I have observed especially that in vicious phenomena words and deeds have no accord, while the constant search after truth, and of seeing the soul of truth in untruth (which is, in evil, to know the exact point which is evil and why it is so), unifies the thoughts, speech, and action. This process of constant mental and ethical analysis forms one of the principal factors of Dnyan, or occultism proper, as said in Bhagwatgita XIII, I-II.

There is no part of the world where this study can be so well prosecuted as in the East, for there only do we find the highest spirituality and a most glorious past, side by side with the lowest vices and present degeneration. There are several classes of people in India who make a special and scientific study of vice for selfish and vicious ends as family and class pursuits, just as yogis are also to be found there. Many of us believe that India has paid the price of her present degeneration for indulgence, by some of her peoples, in the former vicious extreme. Only the persistent study and pursuit of Universal Brotherhood through the elimination of selfishness and the mastery of the gunâs can help our material civilization, by supplying it with a spiritual motor power.

V. C. Lonakar.

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METHODS OF THEOSOPHICAL WORK

In my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H. P. B. always said—following the rules laid down by high

teachers—that no proposal for theosophical work should be rejected or opposed provided the proposer has the sincere motive of going good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded. Seldom, however, does a sincere theosophist propose such bad acts. But they often desire to begin some small work for the Society, and are frequently opposed by those who think the juncture unfavorable or the thing itself unwise. These objections always have at bottom the assumption that there is only one certain method to be followed. One man objects to the fact that a Branch holds open public meetings, another that it does not. Others think the Branch should be distinctly metaphysical, still more that it should be entirely ethical. Sometimes when a member who has not much capacity proposes an insignificant work in his own way, his fellows think it ought not to be done. But the true way is to bid good-speed to every sincere attempt to spread theosophy, even if you cannot agree with the method. As it is not your proposal, you are not concerned at all in the matter. You praise the desire to benefit; nature takes care of results.

A few examples may illustrate. One in New York a most untrue newspaper article about theosophy appeared. It was a lying interview. All that it had in it true was the address of an official of the T. S. It was sent by an enemy of the Society to a gentleman who had long desired to find us. He read it, took down the address, and became one of our most valued members. In England a lady of influence had desired to find out the Society's place, but could not. By accident a placard that some members thought unwise fell into her hands noticing an address on theosophy in an obscure place. She attended, and there met those who directed her to the Society. In the same town a member who is not in the upper classes throws cards about at meetings directing those who want to know theosophical doctrines where to go. In several cases these chance cards, undignifiedly scattered, have brought into the ranks excellent members who had no other means of finding out about the Society. Certainly the most of us would think that scattering cards in this manner is too undignified to be our work.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces which are his. We should deny no man and interfere with none; for our duty is to discover what we ourself can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time with good results to come when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human

beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

William Brehon, F. T. S.

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KARMA IN THE DESATIR

THE *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revaclius and died only nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets. In this article the selections are from the "Prophet Abad."

"In the name of Lareng! Mezdam[1] separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth to the glory of the angels.

"By his knowledge he united the soul with the elemental body. If one doeth good in an elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals, when he putteth off the inferior body I will introduce him to the abode of the angels that he may see me with the nearest angels.

"And everyone who wisheth to return to the lower world and is a doer of good shall, according to his knowledge and conversation and actions, receive something, either as a King or Prime Minster, or some high office or wealth, until he meeteth with a reward suited to his deeds.

"Those who, in the season of prosperity, experience pain and grief suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

"In the name of Lareng! Whosoever is an evil doer, on him He first inflicteth pain under human form: for sickness, sufferings

1. Mezdam is the Lord God, so to say.

of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth to death, are all retributions for past actions; and in like manner as to goodness.

"If any one knowingly and intentionally kill a harmless animal and do not meet with retribution in the same life either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

Certain verses declare that foolish and evil doers are condemned to the bodies of vegetables, and the very wicked to the form of minerals, and then declare they so remain.

"Until their sins be purified, after which they are delivered from this suffering and are once more united to a human body: and according as they act in it they again meet with retribution."

In the *Desatir* the doctrine is held that animals are also subject to punishment by retributive Karma; thus:

"If a ravenous animal kill a harmless animal it must be regarded as retaliation on the slain, since ferocious animals exist for the purpose of inflicting such punishment. The slaying of ravenous animals is laudable, since they in a former existence have been shedders of blood and slew the guiltless. The punisher of such is blest.

"The lion, the tiger, the leopard, the panther, and the wolf, with all ravenous animals, whether birds, quadrupeds or creeping things, have once possessed authority; and everyone whom they kill hath been their aider or abettor who did evil by supporting or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters. In fine, these grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds according to their misdeeds; and if any guilt remain they will return a second time and suffer punishment along with their accomplices."

BRYAN KINNAVAN.

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KARMA

THE Law of Karma, or Action, is one of the chief teachings of oriental philosophy. It is stated to be a universal Law, having its root or basis in the outbreathing (action) and inbreathing (re-action) of the Brahm, the Great Breath or Unseen Mover, from whose motion in matter (substance) all things are evolved.

There is one thing which we may predicate of Action; that is,

Re-action. This fact indicates the method of Karma. Karmic Law manifests on or in various planes of life, and differs with that plane wherein it acts. Newton expressed one mode of Karma upon the physical plane when he formulated his first law of Motion; viz., "Action and Reaction are equal and opposite in direction." Physiologists and psychologists tell us that this rule holds good in Emotion, and in nervous action and reaction also. The Western bible expresses Karma for the moral plane when it says: "Be not deceived; God is not mocked. What ye have sown, that shall ye reap." This ethical causation, this moral reaction, this conservation and intercorrelation of mental, moral, and phychic energy, is also Karma.

We can imagine that, when a man does a selfish deed or thinks a selfish thought, it goes forth into the swift and subtle ætheric world as a specific vibration, colored, so to say, with his mental and moral coloring, bearing his stamp, as it were, in that vibratory ratio which is his own. We can fancy it issuing, a tireless energy, into that æther which powerfully responds to the tremor of a thought, and thus affecting, modern Science tells us, the far stars with its dynamic palpitation. On the confines of a system this energy must return, and it does thus react, naturally along the line of least resistance, to the sphere or base from which it emerged and which powerfully attracts it, bringing with it all that it has gathered to itself in the course of that long journey, and taking effect in manifold ways upon the doer, the creator, to whom it has returned.

Nor is this return always made in the same brief human life. Hence we have re-incarnation as the companion or extension of Karma. The soul is drawn back to earth life again and again by the return or re-awakening of its dormant energies, self-engendered and responsive to material planes of being. The one Substance, Akasa, Multprakriti, Æther—call it as you will—that from which all things are evolved, is, by virtue of its atomic constitution and magnetis laws, the great Agent of Karma. Through it, all things and beings, in it immersed and by it saturated, become the minor instruments of the law. Karma is, in fact, Action and Reaction, as we have said. All that is, has been, or will be done, occurs by virtue of this Law of Cause and Effect; all Action is the result of previous Action. Its justice is perfect, its equilibrium unshaken. It provides that all things shall return to their source. Amid myriad tangential causes its delicate adjustments and readjustments are unerring, because every action has its due balance and effect.

Imagine the reverse of the case above stated, and conceive an unselfish man, acting only from a sense of duty, and in accord with the progressive tendency of evolutionary Law. As by its light he sees that mankind are one and inseparable, his acts will have no personal coloring. They create no specific self-condensed and contrary currents or discords in the ætheric medium, but pass out into the harmonious ocean of life about us, in waves as universal as its own. Bearing no personal impress, they have no cause to return

to his sphere, which then pulsates with the surrounding harmony and broadens into the eternal.

Some persons say that Karma is "cruel," because it "punishes those who do evil without knowing of this Karmic Law." But Karma does not punish. That is incorrect and slovenly speech. How can Action punish? Action reacts; that is all. A selfish action cannot react as a good one, any more than an apple seed can bring forth a fig tree. We must expect to receive back our action in kind. When the unconscious child puts its hand into the fire, we do not say fire is cruel because it burns the child. We recognize here the action of a Law of the physical plane. We respect it as such. But Karma is equally a Law of many planes, and cannot be bribed or bought off any more than fire can be so dissuaded. The burnt adult suffers more than the child, for his imagination enters into the matter. So he who knowingly does a selfish deed, defying Karma, suffers, in its reaction, upon moral and mental planes; whereas he who has done evil in ignorance of Karma, probably has only the lower forms of reaction to bear.

All action is Karma and causes new Karma. Deeds of men and of nations; social conditions; mental limitations, joy, sorrow, life, death, health, disease, rapture and pain; all are the effects of previous action, whether of individual men, of nations, or of races. We bear our part in national Karma, and suffer, as units of that nation, for deeds not committed by our individual selves. But Karma—our past actions—brought us into that place and nation, and to such consequences, while also in Devachan there is compensation for the individual for such trials as he has not merited in his single individual capacity.

We hear talk of "interfering with Karma," but this is absurd, impossible. If to one is awarded penance or suffering, to another it may be given to relieve that suffering. It may be your Karma to be menaced by dire consequences, and mine to avert those consequences. Suffering, too, is one means of the soul's expansion and advance, so that it may be "good" Karma, while a place amid earthly ease and immunity from sorrow is often contractive and disastrous to the soul. More disastrous still is that repression of sympathy and help when chilled by the reasoning faculties, which forbid us to "suffer with all that lives." We cannot swerve Karmic Law. It may be retarded, but returns with compound interest.

The Law is divine. We do not make it. We only set in motion causes which this pre-existent Law of Action and Reaction returns to us as effects. We engender these causes, and, in regard to them, we exercise free will, at least until the innumerable causes, reacting, stultify that will.

In action alone is the registration of all deeds and thoughts; their impress upon the One Substance constitutes the true book of Judgment. Thus Karma is the only rightful Judge. It alone can fitly punish and reward, for in it alone is full discernment. As true Love consists in perfect Justice, *impartial to all alike*, so is this

Law one of universal Love. It alone impels the soul, through experience of the misery of Self, to expansion into the Selfless and the Universal.

Yet there is one escape from Karma. That is, by Becoming it. Duty done for its own sake, regardless of results (for Duty alone is ours; the consequences are in the Great Brahm), acting or refraining from action because it is right to do so, we do thus, by our inward devotion, become one with that Law obeyed by us. No longer its unconscious instruments, we are its conscious agents, parts of itself, hearers and doers of its first great injunction.

"Inaction in a deed of mercy becomes an action in a deadly sin."*

J. Campbell Verplanck, F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path,* for April, 1891.)

*Voice of the Silence.

IF METHUSELAH EXISTED, WHY SO SHORT OUR LIVES?

At a Theosophical Society meeting the other day, it was stated that in the early races, say the second and third, referred to in the *Secret Doctrine,* man had a much more ethereal body, which lived many more years than Methuselah, the aged. In elaborating this, the objection was advanced that the body of man is now much more compact and stable than it was in those early races, because the atoms of which it is composed know their business better now than then, have greater affinity for certain combinations and for each other, and are not so readily scattered and disintegrated; and, if so, how is it explained that the length of human life now is only threescore and ten years, against several hundred in primitive times?

At first sight this seems to be perhaps a strong objection, but a careful consideration will dissipate it.

In the first place, when the human body was in a nebulous state the friction between the particles was much less than when they had drawn closer together. If the theory of ultimate atoms is admitted, we must also assent to the law that there is friction between them which will develop heat or tend to reduce the cohesive power. The heat evolved will have a tendency to destroy the intervening medium, or at least to so alter its state as to make it useless as a medium for cohesion to act.

Further, if we suppose, as is perfectly justifiable, that there are large and small combinations of atoms in each of which the units

are closer to each other, the heat evolved will destroy the constitution of the element, whatever it may be, that is between that combination of atoms and the adjoining one. And, still further, the friction between any two such bodies will also tend to rub off or draw off atoms from either of two to unite with the stronger, or be thrown entirely out of both collections.

Such a process as described will in the end bring about the disintegration of the entire mass of atoms. Thus at first, the atoms being farther removed, the destructive means can only act at intervals or more slowly than when the union is more intimate, and from this we reach the reason why the age of the combination of atoms would be greater in the one case than in the other.

Coming down to the present period we find that, in addition to the closer association of atoms in the physical frame, there is also another disturbing element tending to destruction of the union, that is, the force of the mind and the emotions.

It is well known that as man increases his brain use and power and the play of his emotions, he is able to affect his physical frame thereby. Today many hold that the American people are becoming too nervously organized. This reacts upon the atoms in the body, and must make the average age less than those ancient races when the mental and emotional natures did not have such sway over the human being.

This is perfectly in accord with the *Secret Doctrine*, as it is shown that in the early ages everything went slower in all departments and that now in Kali Yuga all things move with great rapidity.

So it may be properly concluded that the great law of conservation of energy, of correlation of forces, makes it now out of the ordinary for men to live to the age of Methuselah.

F. T. S.

(The foregoing article was first printed by Mr. Judge in *The Path* for May, 1891.)

IS POVERTY BAD KARMA?

THE question of what is good Karma and what bad has been usually considered by theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been aften thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good, although poor; and that if he now be in poverty the conclusion is that, when on earth before, his life was bad, if rich. So it has come about that the sole test of good or bad Karma is one founded entirely upon his purse. But is poverty with all its miseries, bad Karma? Does it follow, because a man is born in the lowest station in life, compelled always to live in the humblest way, often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be "bad Karma." Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience and with it strength.

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self—Ishwara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down, in the negative. Some such lives, indeed many of them, are bad Karma, displeasing to the immortal self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Ishwara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal self within.

William Brehon, F. T. S.

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"INGRATITUDE IS NOT ONE OF OUR FAULTS." WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. .·.

TO a student Theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity—as best they can; given in the belief that it was not intended that the recipient should sequestrate or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all. The Divine only give to those who give. No greater cheer could well be vouchsafed to earnest workers than the assurances of which these sentences are full. Not a sincere helper, however obscure or insignificant in his own opinion, is outside the range of that watchful eye and helping hand. Not one, if he be sincere, fails to commend himself to the "gratitude" of the highest of the hierarchy thus far revealed to us. Every deed is noted; every aspiration fostered; every spiritual need perceived. If in some dark hour the true helper imagines himself forgotten, supposes his services to be slight in value or too frail for remembrance, these sentences reassure him in all their pregnant significance; they send him on his arduous way refreshed and strengthened with the knowledge that he can "help" Those who help all. Nothing but ourselves can shut us away from Them. Our own deeds are our Saviors.

How, then, can we best help? Another and much beloved Master—He who first communicated with the western world through Mr. Sinnett—once wrote that there was "hardly a member unable to help" by correcting prevailing misconceptions of Theosophy and by clearly explaining its teachings to outsiders. There are comparatively few of our members yet able to do this, and reasoning along this line we see that the great want in the theosophic ranks to-day is

A THEOSOPHICAL EDUCATION.

At the present juncture the theosophical movement exhibits, both in England and the United States, an astonishing activity, a tenacious and all-embracing vitality. Never before in its history has numerical growth been so rapid: one hundred applicants in ten

weeks in the dull season here, and four new branches already since the "death" of H. P. Blavatsky. The moment of depression upon the departure of our great Leader from the objective world was so brief as to be scarcely noticeable. Then, all at once, as if inspired by gratitude, by fidelity, by all the promptings of full and loyal hearts, the Society made a bound forward, impelled by the efforts of its individual members towards Solidarity and increased usefulness. The tide of popular opinion is turning. Press comment has become more favorable and more reasonable in the better newspapers; more virulent and extreme in the lower ones, sure sign of our steady—and to them irritating—advance. Each day a swifter momentum is descernible. And on all sides theosophists are found saying and writing, "What can I do for the Cause?" This question is put forward out of lives hampered by care, limited in opportunity, wherein ease is scant and leisure brief, yet it comes so earnestly, so frequently, that reply must be made.

The pressing need of our Society to-day is a theosophical education, a sound grounding in theosophical teaching. Our members require clearer comprehension of theosophic truth. They lack, in large part, ability to explain the groundwork of the theosophic scheme in simple, direct language to inquirers. They are not able to give a terse, plain account of the faith that is in them, nor their reasons for holding it. Dazzled by the vastness of the universal plan which theosophic works reveal in glimpses only, they have not realized the desirability, the necessity, in fact, that they should be able to give a clear account of our belief, to themselves in first place, and afterward to others. The composite nature of man, for example, in itself so explanatory of the problems of life, they do not wholly grasp and cannot expound. They are vague,—and Theosophy is considered vague. They are tongue-tied,—and theosophical thought is believed to halt. Their shortenings are all attributed to Theosophy. Most of our students read discursively. Many are unable to present a few fundamental ideas to the understanding of the average man, who inquires or listens, on the trains, or on the streets, at the close of a hard day and with brains already weary with headwork, a man whose life of fevered haste and effort at money getting is so crowded that he has not ten minutes to give to eternal salvation itself, if it were offered to him, while he is often as unconscious as a child to the importance of his thought as affecting his future destiny. Nor can we dispel this unconsciousness, or arrest his attention, until we are able to set before him a few well-digested and apposite facts. Practical, applied Theosophy appeals to him. Basic truths he is ready to understand. He does not yet aspire, perhaps. His devotion slumbers; his mental need is stifled; but give him plain facts, and he listens. The unity of Religion, the Law of Action and Reaction, the necessity for Reincarnation along the line of the persistence of Energy—here are things he will grasp, retain, augment, if they are explained in their bearings upon daily life and its inexplicable, haunting sadness and misery.

Here is a service more needed than any other, which any student can render. The study of the *Key to Theosophy*, as one studies a grammar, the mastery of some one given subject, followed by an effort to write it out, or to speak it, in one's own language for one's self only at first, would assist the student to fix the chief points in his own mind, as well as to express them clearly. A few moments of such study daily, even weekly, would be of immense use to all. We do not need to read so widely, to think so discursively, to have knowledge so profound, or to run so far afield after occult mysteries and laws. We do need, and that urgently, to simplify our thought, to express it lucidly, briefly; to clarify our knowledge *and to live what we know.*

The opportunity thus afforded for doing good is incalculable. All about us are persons straining at the tether of their creeds, eager to break away to pastures of living Truth. Before the great mysteries of Life they stand dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which in the man of to-day receives little support, scant sustenance from all that he has been taught heretofore. If such a man be met, at the critical moment, by a theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of theosophical truths upon the mental, social, and other conditions of the present time; to point out the relations of Karma and Reincarnation to universal law as partly known to the average mind; the value of the service rendered thus becomes evident, the need of self-education among our members is perceived.

The subject must be studied as we study any other. One branch after another may be taken up, each being the object of meditation and reading until we can render a clear account of it to ourselves in our own words, illustrated by our own experience. It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought. We may incite wonder, but we shall not convince or aid. It may seem an insignificant path to point out when one says, "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. And if the enlargement of our own minds, the amplification and serenity of our thought, the clarification of the nature, the knowledge that we have helped others towards these priceless advantages were not sufficient reward for the faithful lover of his kind, reward for labor, inducement for further endeavor, then surely the greatest, the final incentive comes when he remembers that he can help Those who "build the wall" to protect humanity, that he may become Their co-laborer, himself a part of that living wall. The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea.

Classes may be formed wherein the members examine each other: there are many ways when the wish and will are strong.

Hand in hand with this effort goes the higher Education. It is Patience. With Patience and knowledge he develops his full power of helpfulness; he becomes great by becoming a greater servant of his fellow-men.

"Life is a sheet of paper white
Whereon each one of us may write
This word or two—and then comes night.
Greatly begin! Though thou have time
But for a line, be that sublime:
Not failure, but low aim, is crime."

Duty is the proper use of the present hour. This calls upon us to train ourselves that we may come to the assistance of our fellows who founder in quagmires of thought, in the musty accumulations of centuries. If we would help them, we must show ourselves masters of our ideas and ourselves. There is a way to it:—that way is in steady self-education.

Jasper Niemand.

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HIDDEN HINTS IN THE SECRET DOCTRINE

(*From p. 184 to p. 192, Vol. I.*)

By W. Q. J.

The Impulse of Evolution is found in the force of the spiritual breath. It is to be supposed because "human monads" cease to come into this chain of globes that therefore there is no impulse. The term "human monad" means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

Man First in the 4th Round, *p. 187.* The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown—or rather those that have been through all lower experiences—must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human form

will have progressed beyond, thus leaving room for those below to come up higher.

Our Natures From What. *p. 189.* In the note it is distinctly pointed out that the quotation from Shakespeare about our *natures* being marvelously mixed refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

Correspondence of Human Evolution with the nebular evolution and condensation is to be found on these last lines of *p. 191:* "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."

Origin of White and Black Magic. See note on *p. 192,* where it is stated that at the highest point of development of the Atlantean Race—the fourth—the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

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HYPOCRISY OR IGNORANCE

THERE are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal

knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptation and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we hear a theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kama*—the desires and feelings—we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demands that the being who has conscience and will, such as are found in man, shall control this principle of *Kama* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any theosophical book deals with this subject it is the *Bhagavad Gita,* and in that Krishna is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable—such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the

mediator or way between the purely corporal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe—as so many do—that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

EUSEBIO URBAN.

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ON THE LOOKOUT

Professor William Wade Hinshaw finds opportunity in the hospitable columns of the New York *Sun* for the expression of a fear that superstition is once more rife among us and that it may have dangerous psychological results upon credulous and uneducated masses of people. What, he asks, must be the effect of the innumerable lectures upon mental forces that are now being delivered by men of some scientific note who are apparently influenced entirely by an intellectural curiosity and who have no realization of the explosive nature of their disclosures. For example they do not hesitate to tell their auditors that the concentrated thought force of a number of people exerts a powerful influence upon the mind and health of the object of that force. As a result "there are daily meetings in various cities of the United States of men and women devoted to the task of influencing the minds of a large number of enrolled applicants for this kind of treatment. Health, success in business, and one hundred varied benefits are being sought through this method. 'Holding thoughts' to aid a member or a friend is the remedy being daily applied in many quarters of the country." Elsewhere we find persons of education and refinement who are not ashamed to avow the practice of necromancy, astrology, and alchemy, and nearly always with the intention of securing some personal benefit by an coercive interference with the minds of others. How long will it be, asks Professor Hinshaw, before there comes a popular recognition that if these subtle forces can be used to benefit others they can be used also to injure others, and when that time comes we may expect panics and perhaps "stake burning, stocks, pillory and the ducking stool." The fear of the supernatural has become a public danger and it is fostered by crowds of gypsy-like adventurers who well know how to set their sails to the prevailing winds.

Now there is much truth in all this. Indeed it was predicted again and again by H. P. Blavatsky, who foresaw the terrible results that must ensue from a misuse of the knowledge inexorably brought to the world by cyclic and karmic law. Her warnings are to be found scattered broadcast throughout her writings, warnings founded upon a profound knowledge and experience and enunciated with all the emphasis at her command. Here we see already one more example of a fulfilled prediction and it is to be feared that the end is not yet. The evil is far more prevalent than the casual observer may suppose. Society is saturated with it, rotten with it. Its most dangerous disguise is that of benevolence and philanthropy but in the background there is a criminal cupidity quick to take advantage without scruple or remorse of any and every means to its end.

But of course there are remedies. There is the remedy of a knowledge of universal law, that it is the mission of Theosophists to promulgate, and there is the other remedy of a swift Nemesis that never comes so quickly as in response to such evils as this. With Nemesis we have nothing to do except to declare the reality of its action and the causes that set it in motion. Therefore the responsibility for the spread of broad theosophical teaching becomes ever more emergent and more exacting.

Science is becoming sadly perplexed by the traces of primitive man that are now being discovered in many parts of the world. Indeed these discoveries are now so numerous that one might almost suspect some mysterious guidance of the spade of the explorer, some concerted attempt on the part of "principalities and powers" to confute the infallibilities of modern wisdom. Skulls that evidently belonged to men of a high degree of civilization and intelligence are being found in strata that show them to have been enormously older than other skulls that clearly were those of undeveloped savages. It is true that theory is doing its best to struggle against fact, as theory always does. In the face of irrefutable proof to the contrary we are complacently told that things "must have been" otherwise than as they obviously were, but these are only the convulsive writhings of expiring systems of thought. They may be disregarded. The facts will be invincible.

Science will be forced to discard the theory that the history of the race is one of gradual improvement from primitive forms, since the skulls that are now coming to light simply refuse to fit themselves into any such schemes. It cannot now be denied that Palaeolithic man was of a far higher type than the Neolithic man that came after him, and that the process of historical map making must find some other basis than the one now in vogue. We are told again and again in the occult records that the existence of barbarism at any particular stage of the world's history can in no way negative the belief that he may have existed side by side with civilization. Savagery and culture exist side by side today. Why may they not have done so in the Neolithic age? If 50,000 years hence, asks *The Secret Doctrine,* pigmy Bushmen are exhumed from some African cavern together with far earlier pgmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason for maintaining that in our age all men and all elephants were pigmies? Or if the weapons of the Veddhas of Ceylon are found, will our descendants be justified in setting us all down as Palaeolithic savages? Deterioration as well as advance must be allowed for all down the line. Youth, decay and rebirth is a law of races as well as of individuals. As H. P. Blavatsky points out, the ancient Vedas countenance no idol worship, whereas the modern Hindu writings supposed to be based upon those Vedas do countenance it. Will the savant of the future argue from such a fact that the Hindus of today must have been more ancient than the writers of the Vedas because they are less advanced?

An editorial writer in the Los Angeles *Graphic* seems to be slightly wandering in his mind. Expressing some cautious approval of the Chinese government for its adoption of Confucianism as the national religion the writer in question goes out of his way to say, "Buddhism is the supremely selfish religion, in which the beautiful idea of the universality of the human race has degenerated into a desire to lose all individuality and responsibility in order to merge with the cosmic mind."

All efforts to recombine these words into some semblance of intelligence has failed. What did the writer think that he meant when he wrote such a sentence as "the beautiful idea of the universality of the human race"? Thought and meaning seem to be alike absent, but perhaps these words are intended to have some soothing mantric effect upon the orthodox mind, and it is quite likely that they may.

Now Theosophy holds no brief for Buddhism, but to say that "Buddhism is the supremely selfish religion" suggests spite rather than conviction or even an honest ignorance. The Buddhist has no desire to "lose all individuality." On the contrary, it is his supreme aim to cultivate individuality and to make it immortal, and he seeks to do this by the rigid suppression of selfishness and by the identification of his consciousness with the consciousness of humanity and the universe. This is now so well known by even superfiicial education that there is no need to labor the point, but if the writer on the *Graphic* would but take the trouble to drop into some public library or even o consult the office encyclopaedia he would be helped to refrain from absurdities like this.

Let us hope that Professor Jacques Loeb, formerly of the University of California, is the victim and not the inspirer of the reporter who says that the distinguished scientist has gone to his experimental station at Pacific Grove in order o "create new Life." We are further told that the "ingredients" of this "new life" are salt, oxygen and nitrogen. Probably the exact proportions will eventually find their way into the scientific cook book.

We may reasonably believe that the learned professor said nothing of the sort. Whatever his private convictions as to the nature of life, he would hardly be guilty of the egregious folly of claiming the creation of life, however successful he might be in furnishing new forms through which life could show itself. It would be as intelligent to turn the faucet and then say that we had created water. The scientist of today is somewhat cautious in avowing the cruder forms of materialistic theory. He is now quite sensitive to laughter.